

C

Some Fruits of Solitude,
IN
REFLECTIONS
AND
MAXIMS,
Relating to the
CONDUCT
OF
Human Life.

IN TWO PARTS.

The Seventh Edition.

L O N D O N :

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The PREFACE.

Reader,

T HIS Enchiridion, I present thee with, is the Fruit of Solitude: A School few care to learn in, tho' None instructs us better. Some Parts of it are the Result of serious Reflection: Others the Flashings of Lucid Intervals: Writ for private

A 2

The Preface.

*vate Satisfaction, and now
publish'd for an Help to
Human Conduct.*

*The Author bleſſeth
God for his Retirement,
and Kiſſes that Gentle
Hand which led him into
it: For tho' it ſhould prove
Barren to the World, it
can never do ſo to him.*

*He has now had ſome
Time he could call his
own; a Property he was
never ſo much Maſter of
before: In which he has
taken a View of himſelf
and*

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and the World; and observed wherein he hath hit and mis'd the Mark; What might have been done, what mended, and what avoided in his Human Conduct: Together with the Omissions and Excesses of others, as well Societies and Governments, as private Families, and Persons. And he verily thinks, were he to live over his Life again, he could not only, with God's Grace, serve
A 3 *Him,*

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*Him, but his Neighbour
and himself, better than
he hath done, and have
Seven Years of his Time
to spare. And yet per-
haps he hath not been the
Worst or the Idlest
Man in the World; nor
is he the Oldest. And
this is the rather said,
that it might quicken,
Thee, Reader, to lose
none of the Time that is
yet thine.*

*There is nothing of
which we are apt to be so
la-*

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lavish as of Time, and about which we ought to be more solicitous; since without it we can do nothing in this World. Time is what we want most, but what, alas! we use worst; and for which God will certainly most strictly reckon with us, when Time shall be no more.

It is of that Moment to us in Reference to both Worlds, that I can hardly wish any Man better,

A 4 than

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than that he would seriously consider what he does with his Time: How and to What Ends he Employs it; and what Returns he makes to God, his Neighbour and Himself for it. Will he ne'er have a Leger for this? This, the greatest Wisdom and Work of Life.

To come but once into the World, and Trifle away our true Enjoyment of it, and of our selves in it,

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it, is lamentable indeed. This one Reflection would yield a thinking Person great Instruction. And since nothing below Man can so think; Man, in being Thoughtless, must needs fall below himself. And that, to be sure, such do, as are unconcern'd in the Use of their most Precious Time.

This is but too evident, if we will allow our selves to consider, that there's

A 5 hard-

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*hardly any thing we take
by the Right End, or im-
prove to it's just Advan-
tage.*

*We understand little of
the Works of God, either
in Nature or Grace. We
pursue False Knowledge,
and Mistake Education
Extreamly. We are Vio-
lent in our Affections,
Confused and Imme-
thodical in our whole
Life : making That a
Burthen which was gi-
ven for a Blessing : and
so*

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*so of little Comfort to our
selves or others: Misap-
prehending the true No-
tion of Happiness, and
so missing of the Right
Use of Life and Way of
happy Living*

*And till we are per-
swaded to stop, and step
a little aside, out of the
noisy Crowd and In-
cumbering Hurry of
the World, and Calmly
take a Prospect of Things,
it will be impossible we
should be able to make a
right*

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right Judgment of our Selves, or know our own Misery. But after we have made the just Reckonings which Retirement will help us to, we shall begin to think the World in great measure Mad, and that we have been in a sort of Bedlam all this while.

Reader, whether young or Old, think it not too soon or too late to turn over the Leaves of thy past Life : And be sure to

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to fold down where any Passage of it may affect thee ; And bestow thy Remainder of Time, to correct those Faults in thy future Conduct: Be it in relation to this or the next Life. What thou would'st do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like Occasions.

Our Resolutions seem to be Vigorous, as often as we reflect upon our
past

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*past Errors ; But, alas !
they are apt to flat again
upon fresh Temptations to
the same Things.*

*The Author does not
pretend to deliver thee an
Exact Piece ; his Busi-
ness not being Ostenta-
tion, but CHARITY.
'Tis Miscellaneous in
the Matter of it, and by
no means Artificial in the
Composure. But it con-
tains Hints, that may
serve Thee for Texts to
Preach to thy Self up-
on,*

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on, and which comprehend Much of the Course of Human Life: Since whether thou art Parent or Child, Prince or Subject, Master or Servant, Single or Married, Publick or Private, Mean or Honourable, Rich or Poor, Prosperous or Improprosperous, in Peace or Controversy, in Business or Solitude: Whatever be thy Inclination or Aversion, Practice
or

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or Duty, thou wilt find something not unsuitably said for thy Direction and Advantage. Accept and Improve what deserves thy Notice; the Rest excuse, and place to Account of good Will to Thee and the whole CREATION of God. AP 59

R. E.

I

REFLECTIONS
AND
MAXIMS.

Ignorance.

1. **I**T is admirable to consider how many *Millions* of People come into, and go out of the World, *Ignorant of themselves*, and of the World they have lived in.

2. if one went to see *Windsor-Castle*, or *Hampton-Court*
it

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it would be strange not to observe and remember the Situation; the Building, the Gardens, Fountains, &c. that make up the Beauty and Pleasure of such a Seat: And yet few People know *themselves*: No, not their *own Bodies*, the *Houses* of their *Minds*, the *most curious Structure* of the World; a *living walking Tabernacle*: Nor the *World* of which it was made, and out of which it is fed; which would be so much our Benefit, as well as our Pleasure, to know. We cannot doubt of this when we are told that the invisible Things of God are brought to light by the Things that are seen, and consequently we read
our

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our Duty in them as often as we look upon them, to him that is the Great and Wise Author of them if we look as we should do.

3. The *World* is certainly a great and stately *Volume* of natural Things; and may be not improperly styled the *Hieroglyphicks* of a better: But, alas, how very few Leaves of it do we seriously turn over! This ought to be the *Subject* of the Education of our *Youth*, who, at Twenty, when they should be fit for Business, know little or nothing of it.

Education.

4. We are in Pain to make them Scholars, but not *Men*!
To

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Totalk, rather than to know;
which is true *Canting*.

5. The first thing obvious
to Children is what is *sensible*;
and that we make no Part of
their Rudiments.

6. We press their Memo-
ry too soon, and puzzle, strain
and load them with Words
and Rules; to know *Gram-
mer* and *Rhetorick*, and a
strange Tongue or two, that
it is ten to one may never be
useful to them; leaving their
natural *Genius* to *Mechani-
cal* and *Physical* or natural
Knowledge uncultivated and
neglected; which would be
of exceeding Use and Plea-
sure to them through the
whole Course of their Life.

7. To

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7. To be sure, Languages are not to be despised or neglected. But Things are still to be preferred.

8. Children had rather be making of *Tools* and *Instruments* of Play; *Shaping, Drawing, Framing* and *Building*, &c. than getting some Rules of Propriety of Speech by heart: And those also would follow with more Judgment, and less Trouble and Time.

9. It were happy if we studied Nature more in natural things; and acted according to Nature; whose Rules are *few, plain* and *most reasonable*.

10. Let us begin where she begins, go her Pace, and close always where she ends,
and

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and we cannot miss of being good *Naturalists*.

11. The Creation would not be longer a Riddle to us: The *Heavens*, *Earth* and *Waters*, with their respective, various and numerous Inhabitants: Their Productions, Natures, Seasons, Sympathies and Antipathies; their Use, Benefit and Pleasure, would be better understood by us: And an *eternal Wisdom*, *Power*, *Majesty* and *Goodness*, very *conspicuous* to us; through those sensible and passing Forms: The World wearing the *Mark* of it's Maker, whose Stamp is every where *visible*, and the *Characters* very *legible* to the Children of *Wisdom*.

12. And

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12. And it would go a great way to caution and direct People in their Use of the World, that they were better studied and knowing in the Creation of it.

13. For how could Man find the Confidence to abuse it, while they should see the Great Creator stare them in the Face, in all and every Part thereof?

14. Their Ignorance makes them insensible, and that Insensibility hardy in mis-using this noble Creation, that has the Stamp and Voice of a *Deity* every where, and in every Thing to the Observing.

15. It is pitty therefore that Books have not been composed

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posed for *Youth*, by some curious and careful *Naturalists*, and also *Mechanicks*, in the *Latin* Tongue, to be used in Schools, that they might learn Things with Words: Things *obvious* and *familiar* to them, and which would make the Tongue easier to be attained by them.

16. Many able *Gardiners* and *Husbandmen* are yet ignorant of the *Reason* of their *Calling*; as most *Artificers* are of the *Reason* of their own Rules that govern their excellent Workmanship. But a *Naturalist* and *Mechanick* of this Sort, is Master of the *Reason* of both, and might be of the *Practice* too, if his *Industry* kept Pace with his
Spe-

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Speculation ; which were very commendable ; and without which he cannot be said to be a *compleat* Naturalist or Mechanick.

17. Finally, if Man be the *Index* or *Epitomy* of the World, as *Philosophers* tell us, we have only to read our *selves* well to be *learn'd* in it. But because there is nothing we less regard than the *Characters* of the Power that made us, which are so clearly written upon us and the World he has given us, and can best tell us what we are and should be, we are even Strangers to our own *Genius*: The *Glass* in which we should see that true instructing and agreeable Variety,

B which

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which is to be observed in Nature, to the Admiration of that Wisdom and Adoration of that Power which made us all.

Pride.

18. And yet we are very apt to be *full* of our selves, instead of *Him* that made what we so much value; and, but for whom we can have no Reason to value our selves. For we have nothing that we can call our own; no, not our selves: For we are all but *Tenants*, and at *Will* too, of the great Lord of our selves, and the rest of this great *Farm*, the World that we live upon.

19. But

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19. But methinks we cannot answer it to our Selves as well as our Maker, that we should live and die ignorant of our Selves, and thereby of Him and the Obligations we are under to *him* for our Selves.

20. If the Worth of a Gift sets the Obligation, and directs the Return of the Party that receives it: he that is ignorant of it, will be at a loss to value it and the Giver, for it.

21. Here is Man in his Ignorance of himself. He knows not how to estimate his Creator, because he knows not how to value his Creation. If we consider his Make, and lovely Composi-

B 2

ture;

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ture; the several Stories of his lovely Structure. His divers Members, their Order, Function and Dependency: The Instruments of Food, the Vessels of Digestion, the several Transmutations it passes. And how Nourishment is carried and defused throughout the whole Body, by most innate and imperceptible Passages. How the Animal Spirit is thereby refreshed, and with an unspeakable Dexterity and Motion sets all Parts at work to feed themselves. And last of all, how the Rational Soul is seated in the Animal, as it's proper House, as is the Animal in the Body: I say if this rare Fabrick alone were
but

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but considered by us, with all the rest by which it is fed and comforted, surely Man would have a more reverent Sense of the Power, Wisdom and Goodness of God, and of that Duty he owes to *him* for it. But if he would be acquainted with his own Soul, it's noble Faculties, it's Union with the Body, it's Nature and End, and the Providencies by which the whole Frame of Humanity is preserved, he would Admire and Adore his good and great God. But Man is become a strange *Contradiction* to himself; but it is of himself: Not being by Constitution, but *Corruption* such.

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22. He would have others obey him, even his own Kind; but he will not obey God, that is so much above him, and who made him.

23. He will lose none of his Authority: no, not bate an Ace of it: He is humorous to his Wife, he beats his Children, is angry with his Servants, strict with his Neighbours, revenges all Affronts to Extremity; but, alas! forgets all the while that *he is the Man*; and is more in *Arrear* to God, that is so very patient with him, than they are to him with whom he is so strict and impatient.

24. He is curious to *wash, dress* and *perfume* his Body,
but

but *careless* of his Soul. The one shall have many Hours, the other not so many Minutes. This shall have three or four new Suits in a Year, but that must ware it's *old Cloaths* still.

25. If he be to receive or see a great Man, how nice and anxious is he that all things be in Order? And with what Respect and Address does he approach and make his Court? but to God, how *dry* and *formal* and *constrained* in his Devotion?

26. In his Prayers he says, *Thy Will be done*: but means his own: At least acts so.

27. It is too frequent to begin with God and end with the *World*. But He is the
B 4 good

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good Man's *Beginning* and
End; his *Alpha* and *Omega*.

Luxury.

28. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink small, pall'd Liquor; we must have the best, and the best cook'd for our *Bodies*, while our Souls feed on *empty* or *corrupted* Things.

29. In short, Man is *spending* all upon a *bare* House, and hath little or no Furniture within to recommend it; which is preferring the Cabinet before the Jewel, a Lease of seven Years before an Inheritance. So *absurd* a thing is Man, after all his proud Pretences to Wit and Understanding

In-

Inconsideration.

30. The Want of due Consideration is the Cause of all the Unhappiness Man brings upon himself. For his second Thoughts rarely agree with his first, which pass not without a considerable Retrenchment or Correction. And yet that sensible Warning is, too frequently, not Precaution enough for his future Conduct.

31. Well may we say, our Infelicity is of our selves ; since there is nothing we do that we should not do, *but we know it, and yet do it.*

**Disappointments and Resig-
nation.**

32. For *Disappointments*, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our *own* Fault, if they prove not our Advantage.

33. To repine at them does not mend the Matter: It is only to *grumble* at our Creator. But to see the Hand of God in them, with an humble Submission to his Will, is the way to *turn our Water into Wine*, and engage the greatest Love and Mercy on our side.

34. We must needs disorder our selves, if we only look at our Losses. But if we con-
sider

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sider how *little* we deserve what is left, our Passion will *cool*, and our Murmurs will turn into Thankfulness.

35. If our Hairs fall not to the Ground, *less do we* or our Substance without God's Providence.

36. Nor can we fall below the *Arms* of God, how low soever it be we fall.

37. For though our Saviour's Passion is over, his *Compassion* is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose in the World.

Murmuring.

38. Is it reasonable to take it ill, that any Body desires
of

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of us that which is their own? All we have is the *Almighty's*: And shall not God have his *own* when he calls for it?

39. Discontentedness is not only in such a Case Ingratitude, but *Injustice*. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it.

40. But it is hard for us to look on things in such a Glass, and at such a Distance from this low World; and yet it is our Duty, and would be our *Wisdom* and our *Glory* to do so.

Censoriousness.

41. We are apt to be very pert at *censuring others*, where we will not endure Advice our selves. And nothing, shews our *Weakness* more than to be so sharp-sighted at spying other Men's Faults, and so *purblind* about our own.

42. When the Actions of a Neighbour are upon the Stage, we can have all our Wits about us, are so quick and critical we can split an Hair, and find out every Failure and Infirmary: *But are without feeling, or have but very little Sense of our own.*

43. Much of this comes from *ill Nature*, as well as from

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from an inordinate Value of our selves : For we love rambling better than Home, and blaming the unhappy, rather than covering and relieving them.

44. In such Occasions some shew their Malice and are witty upon *Misfortunes*; others their Justice, they can reflect apace; but few or none their *Charity*; especially if it be about Money Matters.

45. You shall see an *old Miser* come forth with a set Gravity, and so much Severity against the *Distressed*, to excuse his *Purse*, that he will, ere he has done, put it out of all Question, That RICHES is *Righteousness* with him. This, says he, is the Fruit of
your

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your Prodigality (as if, poor Man, *Covetousness* were no Fault) Or, of *your Projects*, or *grasping after a great Trade*: While he himself would have done the same thing, but that he had not the *Courage* to venture so much ready Money out of *his own trusty Hands*, though it had been to have brought him back the *Indies* in Return. But the Proverb is just, *Vice should not correct Sin*.

46. They have a Right to censure, that have a *Heart* to help: The rest is Cruelty, not Justice.

Bounds of Charity.

47. Lend not *beyond thy Ability*, nor *refuse* to lend
out

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out of thy Ability ; especially when it will help others *more than it can hurt thee.*

48. If thy Debtor be honest and capable, thou hast thy Money again, if not with Encrease, with Praise : If he prove insolvent, don't Ruin him to get that, *which it will not ruin thee to lose* : For thou art but a *Steward*, and another is thy Owner, Master and Judge.

49. The more merciful Acts thou dost, the more Mercy thou wilt *receive* ; and if with a *charitable* Employment of thy Temporal Riches, thou gainest *eternal* Treasure, thy Purchase is *infinite* : Thou wilt have found the Art of *Multiplying* indeed.

Fru-

Frugality or Bounty.

50. *Frugality* is good, if *Liberality* be join'd with it. The first is *leaving off* superfluous Expences; the last *bestowing* them to the *Benefit* of others that need. The first without the last *begins Covetousness*; the last without the first *begins Prodigality*: Both together make an *excellent Temper*. Happy the Place where ever that is found.

51. Were it universal, we should be cur'd of two Extreams, *Want* and *Excess*: And the one would supply the other, and so bring both nearer to a Mean; the just Degree of earthly Happiness.

52. It

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52. It is a Reproach to religion and Government to suffer so much Poverty and Excess.

53. Were the *Superfluities* of a Nation valued, and made a perpetual *Tax* or *Benevolence*, there would be more Alms-houses than Poor; Schools than Scholars; and *enough* to spare for *Government* besides.

54. *Hospitality* is good, if the poorer Sort are the *Subjects* of our Bounty; else too near a *Superfluity*.

Discipline

55. If thou wouldst be happy and easy in thy Family, above all things observe *Discipline*.

56. Eve-

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56. Every one in it should know their Duty; and there should be a Time and Place for every thing; and whatever else is done or omitted, *be sure to begin and end with God.*

Industry.

57. *Love Labour* : For if thou dost not want it for Food, thou mayest for *Physick*. It is *wholesom* for thy Body, and good for thy Mind. It *prevents* the Fruits of Idleness, which many times comes of nothing to do, and leads too many to do what is *worse* than nothing.

58. A Garden, an Elaboratory, a Work-house, Improvements and Breeding, are pleasant

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fant and profitable Diversions to the Idle and Ingenious: For here they *miss ill* Company, and converse with *Nature* and *Art*; whose Variety are equally greatful and instructing; and preserve a *good Constitution* of Body and Mind.

Temperance.

59. To this a *spare* Dyet contributes much. Eat therefore to *live*, and do not live to eat. That's like a Man, but this below a *Beast*.

60. Have wholesome, but not *costly* Food, and be rather cleanly than *dainty* in ordering it.

61. The *Receipts* of Cookery are *swell'd* to a Volume, but a *good Stomack* excels them all:

all; to which nothing contributes more than *Industry* and *Temperance*.

62. It is a cruel Folly to offer up to *Ostentation* so many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to spend more in *Sauce* than in Meat.

63. The Proverb says, *That enough is as good as a Feast*: But it is certainly better, if Superfluity be a Fault, which never fails to be at Festivals.

64. If thou rise with an Appetite thou art sure never to sit down without one.

65. Rarely drink but when thou art dry; nor then, between Meals, if it can be avoided,

66. The

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66. The *smaller* the Drink, the *clearer* the Head, and the *cooler* the Blood ; which are great Benefits in Temper and Business.

67. Strong Liquors are good at some times, and in small Proportions ; being better for *Physick* than Food, for *Cordials* than common Use.

68. The most *Common* things are the most *useful* ; which shews both the *Wisdom* and *Goodness* of the great Lord of the Family of the World.

69. What therefore he has made *rare*, don't thou use *too commonly* : Lest thou shouldst invert the Use and Order of things ; become Wanton
and

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and Voluptuous; and thy Blessings prove a Curse.

70. *Let nothing be lost*, said our Saviour: But that is *lost* that is *misused*.

71. Neither urge another to that thou wouldst be unwilling to do thy self; nor do thy self what looks to thee *unseemly* and intemperate in another.

72. All Excess is ill; but *Drunkeness* is of the worst Sort: It *spoils* Health, *dis-mounts* the Mind, and unmans Men: It *reveals* Secrets, is *Quarrelsome*, *Lascivious*, *Impudent*, *Dangerous* and *mad*: In fine, he that is drunk is not a Man; because he is so long void of *Reason*, that distinguishes a Man from a Beast.

Ap:

Apparel.

73. Excess in *Apparel* is another *costly* Folly : The very Trimming of the vain World would *cloath* all the *naked* one.

74. Chuse thy Cloaths by thine own Eyes, not anothers. The more plain and simple they are, the better. Neither unshapely , nor Fantastical; and for Use and Decency, and not for Pride.

75. If thou art clean and warm, it is sufficient; for more doth but rob the *Poor*, and please the *Wanton*.

76. It is said of the true Church, *The King's Daughter is all glorious within*: Let our Care therefore be of our Minds more than of our Bodies,

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dies, if we would be of her
Communion.

77. We are told with Truth,
that *Meekness* and *Modesty* are
the Rich and Charming At-
tire of the Soul: And the
plainer the Dress, the more
distinctly, and with greater
Lustre, their Beauty shines.

78. It is great Pity such
Beauties are so *rare*, and those
of *Jezebel's* Forehead are so
common: Whose Dresses are
Incentives to Lust; but *Bars*,
instead of Motives, to *Love*
or *Vertue*.

Right Marriage.

79. Never marry but *for*
Love; but see that thou lov'st
what is *lovely*.

C

80.

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80. If Love be not thy *chiefest* Motive , thou wilt soon grow *wearry* of a Married State , and *stray* from thy Promise , to search out thy Pleasures in *forbidden* Places.

81. Let not Enjoyment *lessen*, but augment Affection; it being the basest of Passions *to like when we have not, what we slight when we possess.*

82. It is the Difference betwixt *Lust* and *Love*, that this is fix'd, that volatile. Love grows, Lust wasts by Enjoyment : And the Reason is, that one springs from an *Union of Souls*, and the other from an *Union of Sense.*

83. They have divers Originals, and so are of different
Fa-

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Families : That *inward* and *deep*, this superficial; this transient, and that parmanent.

84. They that Marry for *Money*, cannot have the true Satisfaction of Marriage; the requisite Means being wanting.

85. Men are generally more careful of the *Breed* of their *Horses* and *Dogs* than of their Children.

86. Those must be of the best Sort, for *Shape*, *Strength*, *Courage* and *good Conditions* : But as for These, their own Posterity, *Money shall answer all Things*. With such, it makes the *Crooked Streight*, sets *Squint - Eyes right*, cures *Madness*, covers *Folly*, changes *ill Conditions*, mends the *Skin*,
C 2 gives

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gives a sweet Breath, repairs
Honours, makes Young, works
Wonders.

87. O how *sordid* is *Man*
grown! *Man*, the Noblest
Creature of the World, as a
God on *Earth*, and the *Image*
of him that made it; thus to
mistake *Earth* for *Heaven*, and
Worship *Gold* for *God* !

Avarice.

88. Covetousness is the
greatest of *Monsters*, as well as
the *Root* of *all Evil*. I have
once seen the *Man* that dy-
ed to *save Charges*. *What!*
Give Ten Shillings to a Do-
ctor, and have an Apothecary's
Bill besides, that may come to I
know not what! No, not he:
Valuing Life less than Twen-
ty

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ty Shillings. But indeed such a Man could not well set too low a Price upon himself; who, though he liv'd up to the Chin in Bags, had *rather die* than find in his Heart to *open one* of them, to help to save his Life.

89. Such a Man is *felo de se*, and deserves not *Christian Burial*.

90. He is a *common Nuisance*, a *Weyer* cross the Stream, that stops the Current: An *Obstruction*, to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbours, is to let them see that he himself is as little the better for what he has, as they are. For he always looks like *Lent*;

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a Sort of *Lay - Minim*. In some Sense he may be compar'd to *Pharoah's lean Kine*, for all that he has does him no good. He commonly wears his Cloaths till they *leave him*, or that no Body else can wear them. He affects to be thought poor, to escape *Robbery and Taxes*: And by looking as if he wanted an Alms, excuses himself from giving any. He ever goes late to Markets, to cover buying the worst: But does it because that is cheapest. He lives of the *Offal*. His Life were an insupportable Punishment to any Temper but his own: And no greater Torment to him on Earth, than to live as other Men do.

But

But the Misery of his Pleasure is, that he is *never satisfied* with *getting*, and always in *Fear* of *losing* what he cannot use.

91. How vilely has he lost himself, that becomes a *Slave* to his *Servant*; and exalts him to the *Dignity* of his *Maker*? *Gold* is the *God*, the *Wife*, the *Friend* of the *Money-Monger* of the World.

92. But in *Marriage* do thou be wise; prefer the *Person* before *Money*, *Vertue* before *Beauty*, the *Mind* before the *Body*: Then thou hast a *Wife*, a *Friend*, a *Companion*, a *Second Self*; one that bears an equal *Share* with thee in all thy *Toyls* and *Troubles*.

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93. Chuse one that Measures her Satisfaction, Safety and Danger, by *thine*; and of whom, thou art sure, as of thy secretest Thoughts: A *Friend* as well as a *Wife*, which indeed a *Wife* implies: For she is but *half* a *Wife* that is not, or is not capable of being *such* a *Friend*.

94. *Sexes* make no Difference; since in *Souls* there is *none*: And they are the Subjects of *Friendship*.

95. He that minds a *Body* and not a *Soul*, has not the *better* Part of that Relation; and will consequently want the Noblest Comfort of a Married Life.

96. The Satisfaction of our Senses is *low*, *short* and
tran-

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transient : But the *Mind* gives a more raised and extended Pleasure, and is capable of an Happiness founded upon *Reason*; not bounded and limited by the Circumstances that Bodies are confin'd to.

97. *Here* it is we ought to search out our Pleasure, where the Field is large and full of Variety, and of an enduring Nature: *Sickness*, *Poverty* or *Disgrace*, being not able to shake it, because it is not under the moving Influences of Worldly Contingencies.

98. The Satisfaction of those that do so is in *well doing*, and in the *Assurance* they have of a future Reward. That they are *best* loved of
C 5 those

42 *Reflections and Maxims.*

those that love most, and that they enjoy and value the Liberty of their *Minds* above that of their Bodies; having the *whole Creation* for their Prospect, the most noble and *wonderful Works* and *Providences* of God, the *Histories* of the Antients, and in them the *Actions* and *Examples* of the Vertuous; and lastly, *themselves*, their *Affairs* and *Family*, to exercise their Minds and Friendship upon.

99. Nothing can be more entire and without Reserve; nothing more zealous, affectionate and sincere; nothing more contented and constant than such a Couple; nor no greater temporal Felicity than to be *one of them*.

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100. Between a Man and his Wife nothing ought to rule but *Love*. Authority is for *Children* and *Servants*; yet not without Sweetness.

101. As Love ought to bring them together, so it is the best Way to keep them well together.

102. Wherefore use her not as a *Servant*, whom thou would'st, perhaps, have serv'd *Seven Years* to have obtained.

103. An Husband and Wife that love and value one another, shew their *Children* and *Servants*, That they should do so too. *Others visibly lose their Authority in their Families, by their Contempt of one another; and teach their Chil.*

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Children to be unnatural by their own Example.

104. It is a general Fault, not to be more careful to preserve Nature in Children; who, at least in the second Descent, hardly have the *Feeling* of their Relation; which must be an unpleasant Reflection to affectionate Parents.

105. Frequent *Visits, Presents, intimate Correspondence* and *Intermarriages* within allowed Bounds, are Means of keeping up the Concern and Affection that Nature requires from Relations.

Friendship.

106. *Friendship* is the next Pleasure we may hope for:
And

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And where we find it not at home, or have no home to find it in, we may seek it abroad. It is an Union of *Spirits*, a Marriage of *Hearts*, and the Bond thereof *Virtue*.

107. There can be no Friendship where there is no *Freedom*. Friendship loves a *free* Air, and will not be penned up in streight and narrow Enclosures. It will speak *freely*, and *act* so too; and take nothing ill where no ill is meant; nay where it is, 'twill *easily* forgive, and forget too, upon small Acknowledgments.

108. Friends are true *Twins* in Soul; they Sympathize in every thing, and have the Love and Aversion.

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109. One is not happy without the other, nor can either of them be miserable *alone*. As if they could change *Bodies*, they take their *Turns* in Pain as well as in Pleasure; *relieving* one another in their most adverse Conditions.

110. What one enjoys, the other cannot Want. Like the Primitive Christians, they have all things in common, and no *Property but in one another*.

Qualities of a Friend.

111. A true Friend unbores *freely*, advises *justly*, assists *readily*, adventures *boldly*, takes all *patiently*, defends *courageously*, and continues a Friend *unchangeably*.

112.

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112. These being the Qualities of a Friend, we are to find them before we chuse one.

113. The *Covetous*, the *Angry*, the *Proud*, the *Jealous*, the *Talkative*, cannot but make ill Friends, as well as the *False*.

114. In short, chuse a Friend as thou dost a Wife, till *Death* separate you.

115. Yet be not a Friend beyond the *Alter*: But let *Virtue* bound thy *Friendship*: Else it is not Friendship, but an evil Confederacy.

116. If my *Brother* or *Kinsman* will be my Friend, I ought to prefer him before a Stranger, or I shew little Duty or *Nature* to my *Parents*.

117.

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117. And as we ought to prefer our *Kindred* in Point of Affection, so too in Point of *Charity*, if *equally* needing and deserving.

Caution and Conduct.

118. Be not *easily* acquainted, lest finding Reason to cool, thou makest an *Enemy* instead of a good Neighbour.

119. Be Reserved, but not *Sour*; Grave, but not *Formal*; Bold, but not *Rash*; Humble, but not *Servile*; Patient, not *Insensible*; Constant, not *Obstinate*; Cheerful, not *Light*: Rather Sweet than *Familiar*; Familiar, than *Intimate*; and Intimate with *very few*, and upon *very good Grounds*.

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120. *Return* the Civilities thou receivest, and be *ever* grateful for Favours.

Reparation.

121. If thou hast done an Injury to another, rather own it than defend it. One Way thou gaineſt Forgiveness, the other, thou *doubl'st* the Wrong and Reckoning.

122. Some oppose *Honour* to *Submission*: But it can be no Honour to maintain, what it is dishonourable to do.

123. To confess a Fault, that is none, out of Fear, is indeed *mean*: But not to be afraid of standing in one, is *Brutish*.

124. We should make more *Haste* to Right our Neigh-

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Neighbour, than we do to wrong him, and instead of being Vindicative, we should leave him to be *Judge* of his own Satisfaction.

125 True Honour will pay *treble* Damages, rather than justify *one* Wrong by *another*.

126. In such Controversies, it is but too common for some to say, *Both are to blame*, to excuse their own *Unconcernedness*, which is a *base Neutrality*. Others will cry, *They are both alike* ; thereby involving the Injured with the Guilty, to *mince* the Matter for the Faulty, or cover their own Injustice to the wronged Party.

127. *Fear* and *Gain* are great Perverters of Mankind, and where either prevail, the *Judgment* is violated.

Rules of Conversation.

128. Avoid *Company* where it is not *profitable* or necessary; and in those *Occasions* speak *little*, and *last*.

129. *Silence* is *Wisdom*, where *Speaking* is *Folly*; and always safe.

130. Some are so foolish as to interrupt and anticipate those that speak, instead of hearing and thinking before they answer; which is uncivil as well as silly.

131. If thou thinkest twice, before thou speakest once, *thou* wilt speak twice the better for it.

132.

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132. Better say nothing than not to the Purpose. And to speak pertinently, consider both what is fit, and when it is fit to speak.

133. In all Debates, let *Truth* be thy Aim, not Victory, or an unjust Interest: And endeavour to *gain*, rather than to expose thy Antagonist.

134. Give no Advantage in Argument, nor *lose* any that is offered. This is a Benefit which arises from *Temper*.

135. Don't use thy self to dispute *against* thine own Judgment, to shew *Wit*, lest it prepare thee to be too *indifferent* about what is *Right*: Nor against another Man, to *vex* him, or for meer Trial
of

of Skill; since to *inform*, or to be *inform'd*, ought to be the *End* of all Conferences.

136. Men are too apt to be concern'd for thier *Credit*, more than for the Cause.

Eloquence.

137. There is a Truth and Beauty in *Rhetorick*; but it oftner serves *ill* Turns than good ones.

138. Elegancy, is a good *Meen* and *Address* given to Matter, be it by proper or figurative Speech: Where the Words are apt, and Allusions very natural, Certainly it has a moving Grace: But it is too *artificial* for Simplicity, and oftentimes for Truth. The Danger is, lest it

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it delude the Weak, who in such Cases may *mistake* the *Handmaid* for the *Mistress*, if not *Error* for *Truth*.

139. 'Tis certain, Truth is least indebted to it, because she has *least need* of it, and least uses it.

140. But it is a *reprovable* Delicacy in them that despise Truth in *plain Cloaths*.

141. Such *Luxuriants* have but false Appetites; like those Gluttons, that by Sawces *force* them, where they have no Stomach; and Sacrifice to their *Pallate*, not their Health: Which cannot be without great Vanity, nor That without some *Sin*.

Tem-

Temper.

142. Nothing does Reason more Right, than the *Coolness* of those that offer it: For Truth often suffers more by the *Heat* of it's *Defenders*, than from the Arguments of it's Opposers.

143. *Zeal* ever follows an Appearance of Truth, and the Assured are too apt to be *warm*; but 'tis their weak side in Argument; Zeal being better shewn against *Sin*, than Persons or their Mistakes.

Truth.

144. Where thou art obliged to speak, be sure to speak the Truth: For Equivocation is *half way* to Lying; as Lying, the *whole Way* to Hell.

Ju-

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Justice.

145. Believe nothing against another but upon *good* Authority: Nor report what may hurt another, unless it be a *greater Hurt* to others to conceal it.

Secrecy.

146. It is *wise* not to seek a Secret, and *honest* not to reveal one.

147. Only trust thy *self*, and another shall not betray thee.

148. *Openness* has the *Mischief*, though not the *Malice* of Treachery.

Complacency.

149. Never assent meerly to *please* others. For that is beside

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beside Flattery, oftentimes Untruth; and discovers a Mind liable to be servile and base: Nor contradict to *ver* others, for that shews an *ill* Temper, and provokes, but profits no body.

Shifts.

150. Do not accuse others to *excuse* thy self; for that is neither Generous nor Just. But let *Sincerity* and *Ingenuity* be thy Refuge, rather than Craft and Falshood: For *Cunning* borders very near upon *Knavery*.

151. *Wisdom* never uses nor wants it. *Cunning* to *Wise*, is as an *Ape* to a Man.

D

In-

Interest.

152. *Interest* has the *Security*, tho' not the *Virtue* of a Principle. As the World goes, 'tis the *surer* Side: For Men daily leave both Relations and Religion to follow it.

153. 'Tis an odd Sight but very evident, That Families and Nations, of cross Religions and Humors, unite against those of their own, where they find an *Interest* to do it.

154. We are tied down by our *Senses* to this World; and where that is in Question, it can be none with worldly Men, whether they should not forsake all other Considerations for it.

In.

Inquiry.

155. Have a care of *Vulgar Errors*. Dislike, as well as Allow *Reasonably*.

156. Inquiry, is *Human*; Blind Obedience, *Brutal*. Truth never loses by the one, but often suffers by the other.

157. The usefulest Truths are *plainest*: And while we keep to them, our Differences cannot rise high.

158. There may be a *Wantonness* in Search, as well as a Stupidity in Trusting. It is great Wisdom *equally* to avoid the Extreams.

Right-timing.

159. Do nothing *improperly*. Some are Witty, Kind,
D 2 Cold

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Cold, Angry, Easy, Stiff,
Jealous, Careless, Cautious,
Confident, Close, Open, but
all in the *wrong Place*.

160. It is ill mistaking
where the Matter is of *Im-
portance*.

161. It is not enough that a
thing be *Right*, if it be not *fit*
to be done. If not Prudent,
tho' Just, it is *not* advisable.
He that loses by getting, had
better lose than get.

Knowledge.

162. *Knowledge* is the *Trea-
sure*, but *Judgment* the *Trea-
surer* of a *wise Man*.

163. He that has more
Knowledge than *Judgment*,
is made for *another Man's Use*
more than his own.

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164. It cannot be a good Constitution, where the Appetite is great and the Digestion weak.

165. There are some Men like *Dictionaries*; to be lookt into upon Occasion, but have no Connection, and are little entertaining.

166. Less Knowledge than Judgment will always have the Advantage upon the *Injudicious* knowing Man.

167. A wise Man makes what he learns his *own*, 'together shews he's but a *Copy*, or a Collection at most.

Wit.

168. *Wit* is an happy and striking Way of expressing a Thought.

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169. 'Tis not often tho' it be lively and mantling, that it carries a great Body with it.

170. Wit therefore is fitter for Diversion than Business, being more grateful to Fancy than Judgment.

171. Less Judgment than Wit, is *more Sail than Ballast*.

172. Yet it must be confessed, that Wit gives an *Edge* to Sense, and recommends it extreamly.

173. Where Judgment has Wit to express it, there's the *best* Orator.

Obedience to Parents.

174. If thou wouldst be obeyed, being a Father; being a Son, be *Obedient*.

175. He that begets thee,
owes

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owes thee ; and has a natural Right over thee.

176. Next to God, thy Parents ; next them, the *Magistrate*.

177. Remember that thou art not more indebted to thy Parents for thy *Nature*, than for their *Love* and *Care*.

178. *Rebellion* therefore in Children , was made *Death* by God's Law, and the next Sin to *Idolatry*, in the People ; which is *renouncing* of God, the great *Parent* of all.

179. *Obedience* to Parents is not only our Duty, but our *Interest*. If we received our Life from them, we *prolong* it by obeying them : For *Obedience* is the first Commandment with *Promise*.

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180. The *Obligation* is as indissoluble as the Relation.

181. If we must not disobey God to obey them; at least we must let them see, that there is *nothing else* in our Refusal. For some unjust Commands cannot excuse the general Neglect of our Duty. They will be our Parents and we must be their Children still: And if we cannot act for them against God, neither can we act against them for our selves or any thing else.

Bearing.

182. A Man in Business must put up many Affronts, if he loves his own Quiet.

183. We must not pretend
to

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to see all that we see, if we
would be *easy*.

184. It were *endless* to dispute upon every thing that is *disputable*.

185. A *vindictive* Temper is not only *uneasy* to others, but to them that have it.

Promising.

186. Rarely Promise. But, if Lawful, *constantly* perform.

187. Hasty Resolutions are of the Nature of *Vows*; and to be equally avoided.

188. I will never do this, says one, *yet does it*: I am resolved to do that, says another; but *flags* upon second Thoughts. Or does it, tho' awkwardly, for his Word's
D 5 fake:

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fake: As if it were *worse* to break his Word, than to do amiss in keeping it.

189. Wear none of thine *own Chains*; but keep free, whilst thou art free.

190. It is an Effect of *Passion* that Wisdom corrects, to lay thy self under Resolutions that cannot be *well* made, and must be *worse* performed.

Fidelity.

191. Avoid all thou canst being *Entrusted*: But do thy *utmost* to discharge the Trust thou undertakest: For Carelessness is *Injurious*, if not Unjust.

192. The Glory of a Servant is *Fidelity*; which cannot be without Diligence, as well as Truth.

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193. *Fidelity* has *Enfranchised* Slaves, and *adopted* Servants to be *Sons*.

194. Reward a good Servant well : And rather quit than *disquiet* thy self with an ill one.

Master.

195. Mix *Kindness* with Authority ; and rule more by *Discretion* than Rigour.

199. If thy Servant be faulty, strive rather to convince him of his Error, than discover thy *Passion* : And when he is sensible, *forgive* him.

197. Remember he is thy *Fellow-Creature*, and that God's *Goodness*, not thy Merit, has made the Difference betwixt Thee and Him.

198.

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198. Let not thy Children
Domineer over thy Servants:
Nor suffer Them to *slight*
thy Children.

199. Suppress Tales in the
general: But where a Matter
requires Notice, encourage
the Complaint, and right the
Aggrieved.

200. If a Child, he ought to
entreat, and not to command;
and if a Servant, *to comply*
where he does not obey.

201. Tho' there should be
but one Master and Mistress
in a Family, yet Servants
should know that Children
have the *Reversion*.

Servant.

202. Indulge not *unseem-*
ly Things in thy Master's
Chil.

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Children, nor refuse them
what is *fitting*: For one is
the *highest Unfaithfulness*, and
the other, *Indiscretion* as well
as *Disrespect*.

203. Do thine own Work
honestly and chearfully: And
when that is done, help thy
Fellow; that so another time
he may help thee.

204. If thou wilt be a
Good Servant, thou must be
True; and thou canst not be
True if thou *Defraud'st* thy
Master.

205. A Master may be de-
frauded many ways by a Ser-
vant: As in *Time, Care, Pains,*
Money, Trust.

206. But, a *True* Servant
is the *Contrary*: He's *Dili-*
gent, Careful, Trusty. He
Tells

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Tells no *Tales*, Reveals no *Secrets*, Refuses no *Pains*:
Not to be tempted by *Gain*,
nor aw'd, by *Fear*, to *Un-
faithfulness*.

207. Such a *Servant*,
serves *God* in serving his
Master; and has *double Wa-
ges* for his *Work*, to wit,
Here and Hereafter.

Jealous.

208. Be not *fancifully* *Jealous*: For that is *Foolish*; as,
to be *reasonably* so, is *Wise*.

209. He that *superfines* up-
on other *Men's Actions*, co-
zenes *himself*, as well as in-
jures them.

210. To be very *Subtle*
and scrupulous in *Business*, is
as hurtful, as being over con-
fident and secure.

211.

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211. In difficult Cases, such a Temper, is *Timorous*; and in dispatch *Irresolute*.

212. *Experience* is a safe Guide: And a *Practical* Head is a great Happiness in Business.

Posterity.

213. We are too *careless* of *Posterity*, not considering that as they are, so the next Generation will be.

214. If we would amend the World, we should mend *Our Selves*; and teach our Children to be, not what we are, but what they should be.

215. We are too apt to awaken and tune up their Passions by the Example of our own; and to teach them
to

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to be pleased, not with what is best, but with what *pleases best.*

216. It is our Duty, and ought to be our Care, to ward against that Passion in them, which is more especially our own *Weakness* and Affliction: For we are in great measure accountable for them, as well as for our selves.

217. We are in this also true *Turners of the World upside down*: For Money is first, and Virtue last, and least in our Care.

218. It is not *How* we leave our Children, but *What* we leave them.

219. To be sure *Virtue* is but a Supplement, and ⁵⁰₃

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a. *Principal* in their Portion and Character: and therefore we see so little *Wisdom* or *Goodness* among the Rich, in Proportion to their *Wealth*.

A Country Life.

220. The *Country Life* is to be *preferr'd*; for there we see the Works of *God*; but in Cities little else but the *Works of Men*: And the one makes a better Subject for our Contemplation than the other.

221. As *Puppets* are to Men, and *Babies* to Children so is Man's Workmanship to God's: We are the *Picture*, he the *Reality*.

222. God's Works declare his *Power*, *Wisdom* and
Good-

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Goodness ; but Man's Works, for the most part his *Pride*, *Folly* and *Excess*. The one is for Use, the other, chiefly, for *Ostentation* and *Lust*.

223. The *Country* is both the Philosophers *Garden* and his *Library* , in which he Reads and Contemplates the Power, Wisdom and Goodness of God.

224. It is his *Food* as well as *Study* ; and gives him *Life*, as well as *Learning*.

225. A Sweet and Natural retreat from Noise and Talk ; and allows Opportunity for Reflection, and gives the best Subjects for it.

226. In short, 'tis an Original , and the Knowledge and Improvement of it, Man's

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Man's oldest Business and Trade, and the best he can be of.

Art and Project.

227. *Art*, is Good, where it is beneficial. *Socrates* wisely bounded his Knowledge and Instruction by *Practice*.

228. Have a Care therefore of *Projects*: And yet despise nothing rashly, or in the *Lump*.

229. *Ingenuity*, as well as Religion, sometimes suffers between two *Thieves*; *Pretenders* and *Despisers*.

230. Though injudicious and dishonest *Projecters* often discredit Art, yet the most useful and extraordinary Inventions have not, at first, escap'd

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escap'd the Scorn of *Ignorance*; as their Authors, rarely, have cracking of their Heads, or breaking their Backs.

231. Undertake no Experiment, in Speculation, that appears not *true in Art*; nor then, at thine own Cost, if costly or hazzardous in making.

232. As many Hands make light Work, so *several Purses* make *cheap* Experiments.

Industry.

233. *Industry*, is certainly very commendable, and *supplies* the Want of Parts.

234. *Patience and Diligence*, like Faith, *remove Mountains*.

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235. Never give out while there is *Hope*; but hope not beyond Reason, for that shews more Desire than Judgment.

236. It is a profitable Wisdom to know when we have done enough: Much Time and Pains are spared, in not flattering our selves against Probabilities.

Temporal Happiness.

237. Do *Good* with what thou hast, or it will do thee *no good*.

238. Seek not to be Rich, but *Happy*. The one lies in *Bags*, the other in *Content*; which Wealth can never give

239.

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239. We are apt to call things by *wrong* Names. We will have Prosperity to be Happiness, and Adversity to be Misery; though That is the *School* of Wisdom, and oftentimes the Way to *eternal* Happiness.

240. If thou wouldst be happy, bring thy Mind to thy *Condition*, and have an *Indifferency* for more than what is sufficient.

241. Have but *little to do*, and *do it thy self*: And do to others as thou wouldest have them *do to thee*: So, thou canst not *fail* of Temporal Felicity.

242. The Generality are the *worse* for their *Plenty*. The Voluptuous *consumes* it, the Miser *hides* it: 'Tis the good
Man

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Man that uses it, and to good Purposes. But such are hardly found among the Prosperous.

243. Be rather *Bountiful*, than *Expensive*.

244. Neither make nor go to *Feasts*, but let the *laborious Poor* bless thee at Home in their *Solitary Cottages*.

245. Never *Voluntarily want* what thou hast in Possession; nor so spend it as to involve thy self in *Want unavoidable*.

246. Be not tempted to *presume* by Success: For many that have got largely, have lost all, by *coveting* to get more.

247. To hazard much to get much, has more of *Avarice* than *Wisdom*.

248.

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248. It is great Prudence both to *Bound* and *Use* Prosperity.

249. Too *few* know when they have *Enough*; and *fewer* know how to Employ it.

250. It is equally advisable not to part *lightly* with what is hardly gotten, and not to shut up *closely* what flows in freely.

251. Act not the *Shark* upon thy Neighbour; nor take Advantage of the *Ignorance*, *Prodigality* or *Necessity* of any one: For that is next Door to *Fraud*, and, at best, makes but an *Unbles'd* Gain.

252. It is oftentimes the *Judgment* of God upon greedy Rich Men, that he suffers them

them to push on their Desires of Wealth to the Excess of over-reaching, grinding or Oppression, which *poysons* all the rest they have gotten: So that it commonly runs away as fast, and by as bad Ways, as it was heap'd up together.

Respect.

253. Never esteem any Man, or thy self, the *more* for Money; nor think the *meaner* of thy self or another, for *want* of it: *Vertue* being the just Reason of *Respecting*, and the want of it, of *slighting* any one.

254. A Man, like a *Watch*, is to be valued for his *Goings*.

255. He that prefers him
E upon

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upon other Accounts, bows
to an *Idol*.

256. Unless Virtue guide
us, our Choice must be
wrong.

257. An able bad Man,
is an ill Instrument, and to
be shun'd as the Plague.

258. Be not deceived with
the first *Appearances* of things,
but give thy self *Time* to be
in the right.

259. Show, is not Sub-
stance : *Realities* Govern
Wise Men.

260. Have a care there-
fore where there is more Sail
than Ballast.

Hazard.

261. In all Business, it is best
to put nothing to hazard : But
where

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where it is unavoidable, be not *rash*, but *firm* and *resign'd*.

262. We should not be troubled for what we cannot help: But if it was our Fault, let it be so *no more*. Amendment is *Repentance*, if not Reparation.

263. As a *Desperate* Game needs an *able* Gamster, so *Consideration* often would *Prevent*, what the best Skill in the World *Cannot Recover*.

264. Where the Probability of Advantage *exceeds not* that of Loss, Wisdom *never* Adventures.

265. To shoot well *flying* is well; but to *chose* it, has more of *Vanity* than Judgment.

266. To be *Dextrous* in Danger is a Vertue; but to

84. *Reflections and Maxims.*
Court Danger to show it, is
Weakness.

Detraction.

267. Have a care of that
base Evil *Detraction*. It is the
Fruit of Envy, as that is of
Pride; the immediate Off-
spring of the *Devil*: Who, of
an *Angel*, a *Lucifer*, a Son of
the Morning, made himself
a *Serpent*, a *Devil*, a *Beelze-
bub*, and all that is obnoxious
to the eternal Goodness.

268. Vertue is not secure
against *Envy*. Men will *lessen*
what they won't *Imitate*.

269. *Dislike* what deserves
it; but never *hate*: For that
is of the Nature of Malice;
which is almost ever to *Per-
sons*, not Things, and is one
of

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of the *blackest* Qualities Sin
begets in the Soul.

Moderation.

270. It were an happy Day,
if Men could *bound* and qua-
lify their Resentments with
Charity to the Offender: For
then our Anger would be
without Sin, and better convict
and edify the Guilty; which
alone can make it lawful.

271. Not to be provok'd
is best: But if mov'd, never
correct till the *Fume is spent*:
For every Stroke our Fury
strikes, is sure to hit our selves
at last.

272. If we did but observe
the Allowances our Reason
makes upon Reflection, when
our Passion is over, we could

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not want a *Rule* how to behave our selves again in the like Occasions.

273. We are more prone to *Complain* than Redress, and to Censure than Excuse.

274. It is next to unpardonable, that we can so often Blame what we will not *once mend*. It shews, we know, *but will not do our Master's Will*.

275. They that censure, should *practise*: Or else let them have the *first* Stone, and the *last* too.

Trick.

276. Nothing needs a Trick but a *Trick*; Sincerity *loaths* one.

277. We must take care to do Right Things *Rightly*:
For

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For a just Sentence may be
unjustly executed.

278. *Circumstances* give
great Light to true Judg-
ment, if well weigh'd.

Passion.

279. *Passion*, is a Sort of
Fever in the Mind, which
ever leaves us weaker than
it found us.

280. But being intermit-
ting, to be sure, 'tis curable
with Care.

281. It more than any
thing deprives us of the Use
of our *Judgment*; for it raises
a *Dust* very hard to see
through.

282. Like Wine, whose
Lees fly by being jogg'd, it is
too muddy to Drink.

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283. It may not unfitly be termed the *Mob* of the Man, that commits a *Riot* upon his Reason.

284. I have oftentimes thought, that a *Passionate* Man is like a *weak Spring* that cannot stand *long lock'd*.

285. And as true, that those things are unfit for Use, that cannot bear small *Knocks*, without breaking.

286. He that won't hear *can't Judge*, and he that can't bear Contradiction, may, with all his Wit, miss the Mark.

287. Objection and Debate Sift out Truth, which needs Temper as well as Judgment.

288. But above all, observe it

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it in Resentments ; for there
Passion is most Extravagant.

289. Never chide for An-
ger, but *Instruction*.

290. He that corrects out
of *Passion* raises Revenge soon-
er than Repentance.

291. It has more of *Wan-
tonness* than *Wisdom*, and re-
sembles those that Eat to
please their *Pallate*, rather
than their Appetite.

292. It is the Difference be-
tween a wise and a weak
Man ; this Judges by the
Lump, That by *Parts* and
their *Connection*.

293. The *Greeks* use to
say, all Cases are governed
by their Circumstances. The
same thing may be well and
ill us they change or vary

90 *Reflections and Maxims.*
the Matter.

294. A Man's Strength is
shewn by his Bearing. *Bonum Agere, & Male Pati, Regis est.*

Personal Cautions.

295. Reflect without
Malice but never without
Need.

296. Despise no body, nor
no Condition; lest it come
to be thine own.

297. Never Rail, nor
Taunt. The one is Rude, the
other scornful; and both *evil.*

298. Be not provoked by
Injuries, to *commit* them.

299. Upbraid only *Ingratitude.*

300. Hast makes Work,
which *Caution* prevents.

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301. Tempt no Man; lest thou *fall* for it.

302. Have a care of presuming upon *After-Games*: For if that miss, all is *gone*.

303. *Opportunities* should never be *lost*, because they can hardly be regain'd.

304. It is well to cure, but better to *prevent* a Distemper. The first shews more Skill, but the last more *Wisdom*.

305. Never make a *Tryal* of Skill in difficult or *hazardous* Cases.

306. Refuse not to be inform'd: For that shews Pride or Stupidity.

307. Humility and Knowledge in poor Cloaths, excel Pride and Ignorance in costly Attire.

308.

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308. Neither despise, nor oppose, what thou dost not understand.

Ballance.

309. We must not be concern'd above the Value of the thing that engages us; nor raised *above* Reason, in maintaining what we think reasonable.

310. It is too common an Error, to invert the Order of Things; by making an *End* of that which is a *Means*, and a *Means* of that which is an *End*.

311. *Religion* and *Government* escape not this *Mischief*: The first is too often made a *Means* instead of an *End*; the other an *End* instead of a *Means*.

312.

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312. Thus Men seek Wealth rather than Subsistence ; and the End of Cloaths is the least Reason of their Use. Nor is the satisfying of our Appetite our End in Eating so much as the pleasing of our Pallate. The like may also be said of Building , Furniture , &c. where the Man rules not the Beast, and Appetite submits not to Reason.

313. It is great Wisdom to proportion our Esteem to the Nature of the Thing: For as that way things will not be undervalued, so neither will they engage us *above* their intrinsic *Worth*.

314. If we suffer little Things to have great Hold upon

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upon us, we shall be as *much* transported for them, as if they deserved it.

315. It is an old Proverb, *Maxima Bella ex levissimis Causis*: The greatest Fueds have had the smallest Beginnings.

316. No matter what the Subject of the Dispute be, but what Place we give it in our Minds: For that governs our Concern and Resentment.

317. It is one of the fatallest Errors of our Lives, when we spoil a good Cause by an ill Management: And it is not impossible but we may *mean well* in an *ill* Business; but that will not defend it.

318. If we are but sure the
*End

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End is Right, we are too apt to gallop over all Bounds to compass it ; not considering that lawful Ends may be very *unlawfully* attained.

319. Let us be careful to take *just ways* to compass just Things ; that they may *last* in their Benefits to us.

320. There is a troublesome Humor some Men have, that if they may not lead, *they will not follow* ; but had rather a thing were never done, than not done their own way, tho' other ways very desirable.

321. This comes of an *over-fulness* of our selves, and shews we are more concern'd for *Praise*, than the *Success* of what we think a good Thing.

Po.

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Popularity.

322. Affect not to be seen,
and Men will *less* see thy
Weakness.

323. They that shew more
than they are, raise an Ex-
pectation they cannot an-
swer; and so lose their Cre-
dit, as soon as they are found
out.

324. Avoid *Popularity*. It
has many Snares, and no
real Benefit to thy self; and
Uncertainty to others.

Privacy.

325. Remember the Pro-
verb, *Bene qui latuit, bene vix-
it*, They are happy that live
Retiredly.

326. If this be true, *Princes* and their *Grandees*, of all Men, are the unhappiest: For they live least *alone*: And they that must be enjoy'd by every Body, can never enjoy, themselves as they should.

327. It is the *Advantage* little Men have upon them; they can be *private*, and have *leisure* for Family Comforts, which are the greatest *Worldly* Contents Men can enjoy.

328. But they that place Pleasure in *Greatness*, seek it there: And we see *Rule* is as much the Ambition of some Natures, as *Privacy* is the Choice of others.

Government.

329. Government has many Shapes: But 'tis *Sovereignty*, tho' not Freedom, in all of them.

330. *Rex & Tyrannus* are very differing Characters: One rules his People by Laws, to which they consent; the other by his absolute Will and Power. That is call'd *Freedom*, This *Tyranny*.

331. The first is endanger'd by the Ambition of the *Popular*, which shakes the Constitution: The other by an ill Administration, which hazards the Tyrant and his Family.

332. It is great Wisdom in Princes of both Sorts, not
to

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to *strain* Points too high with their People: For whether the People have a Right to oppose them or not, they are ever sure to attempt it, when things are carried too far; though the Remedy oftentimes proves worse than the Disease.

333. Happy that King who is great by *Justice*, and that People who are free by *Obedience*.

334. Where the Ruler is Just, he may be *strict*; else it is *two to one* it turns upon him: And tho' he should prevail, he can be no gainer, *where his People are the Losers*.

335. Princes must not have *Passions* in Government, nor *Resent* beyond Interest and Religion.

336.

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336. Where Example keeps Pace with Authority, Power hardly fails to be obey'd, and Magistrates to be honour'd.

337. Let the People think they Govern and they will be Govern'd.

338. This cannot fail, if Those, They Trust, are Trusted.

339. That Prince that is Just to them in great things, and Humors them oftentimes in small ones, is sure to have and keep them from all the World.

340. For the People is the Politick Wife of the Prince, that may be better managed by Wisdom, than ruled by Force.

341. But where the Magistrate is partial and serves ill turns, he loses his Authority with the People; and gives the Populace Opportunity to gratify their Ambition: And so lays a *Stumbling-block* for his People to fall.

342. It is true, that where a Subject is more Popular than the Prince, the Prince is in Danger: But it is as true, that it is his *own Fault*: For no Body has the like Means, *Interest* or *Reason*, to be popular as He.

343. It is an unaccountable thing, that some Princes incline rather to be *fear'd than lov'd*; when they see, that Fear does not oftner secure a Prince against the Dissatisfaction

ction of his People, than Love makes a Subject *too many* for such a Prince.

344. Certainly Service upon *Inclination* is like to go *farther* than Obedience upon Compulsion.

345. The *Romans* had a just Sense of this, when they plac'd *Optimus* before *Maximus*, to their most illustrious *Captains* and *Cesars*.

346. Besides, Experience tells us, That Goodness raises a *nobler* Passion in the Soul, and gives a *better* Sense of Duty than Severity.

347. What did *Pharoah* get by increasing the *Israelites* Task? *Ruin* to himself in the End.

348. Kings, chiefly in this, should imitate God: *Their Mercy should be above all their Works.*

349. The Difference between the *Prince* and the *Peasant*, is in this World: But a *Temper* ought to be observ'd by him that has the Advantage here, because of the Judgment of the next.

350. The End of every thing should direct the Means: Now that of Government being the *Good of the whole*, nothing less should be the *Aim* of the Prince.

351. As often as Rulers endeavour to attain just Ends by just *Mediums*, they are sure of a *quiet* and easy Government; and as sure of Con-
vul-

vultions, where the *Nature* of things are violated, and their *Order* over-rul'd.

352. It is certain, Princes ought to have great *Allowances* made them for Faults in Government; since they see by other People's Eyes, and hear by their Ears. But *Ministers of State*, their immediate Confidents and Instruments, have much to answer for, if to gratify private *Passions*, they misguide the Prince to do publick Injury.

353. Ministers of State should undertake their Posts at *their Peril*. If Princes over-rule them, let them shew the *Law*, and humbly *resign*: If *Fear*, *Gain* or *Flattery* prevail, let them answer it to the *Law*.

354. The Prince cannot be preserv'd, but where the Minister is punishable: For People, as well as Princes, will not endure *Imperium in Imperio*.

355. If Ministers are weak or ill Men, and so spoil their Places, it is the *Prince's* Fault that chose them: But if their Places spoil them, it is *their own Fault* to be made worse by them.

356. It is but just that those that reign by their Princes, should suffer for their Princes: For it is a safe and necessary Maxim, not to shift Heads in Government, while the Hands are in being that should answer for them.

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357. And yet it were *intolerable* to be a Minister of State, if every Body may be Accuser and Judge.

358. Let therefore the *false Accuser* no more escape an exemplary Punishment, than the Guilty Minister.

359. For it *profanes* Government to have the *Credit* of the leading Men in it, subject to *vulgar* Censure; which is often *ill-grounded*.

360. The Safety of a Prince, therefore consists in a well-chosen Council: And that only can be said to be so, where the Persons that compose it are *qualified* for the Business that comes before them.

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361. Who would send to a *Taylor* to make a *Lock*, or to a *Smith* to make a *Suit of Cloaths*.

362. Let there be *Merchants* for Trade, *Seamen* for the *Admiralty*, *Travellers* for Foreign Affairs, some of the *Leading Men* of the Country for Home-Business, and *Common and Civil Lawyers* to advise of *Legality* and *Right*: Who should always keep to the strict Rules of *Law*.

363. Three Things contribute much to ruin Governments; *Loosness*, *Oppression* and *Envy*.

364. Where the Reins of Government are too *slack*, where the Manners of the People are *corrupted*: And that

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destroys Industry, begets Ef-
feminacy, and provokes Hea-
ven against it.

365. *Oppression* makes a
Poor Country, and a *Desperate*
People, who always wait an
Opportunity to *change*.

366. *He that ruleth over*
Men, must be just, ruling in
the Fear of God, said an old
and a wise King.

367. *Envy* disturbs and di-
stracts Government, clogs
the Wheels, and perplexes
the Administration: And
nothing contributes more to
this Disorder, than a *partial*
Distribution of Rewards and
Punishments in the Sove-
reign.

368. As it is not reasonable
that Men should be compell'd
to

to serve ; so those that have Employments should not be endured to leave them humorously.

369. Where the State intends a Man no Affront, he should not affront the State.

A Private Life.

370. A private Life is to be preferred ; the Honour and Gain of Publick Posts, bearing no Proportion with the Comfort of it. The one is *free and quiet*, the other *servile and noisy*.

371. It was a great Answer of the *Shunamite Woman*, *I dwell among my own People.*

372. They that live of their *own*, neither need, nor often

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list to wear the *Livery* of the Publick.

373. Their Subsistence is not *during Pleasure*; nor have they Patrons to please or present.

374. If they are not advanced, neither can they be *disgraced*. And as they know not the Smiles of Majesty, so they *feel not* the Frowns of Greatness; or the Effects of Envy.

375. If they want the Pleasures of a Court, they also escape the *Temptations* of it.

376. Private Men, in fine, are so much their own, that paying common Dues, they are *Sovereigns* of all the rest.

A Publick Life.

377. Yet the Publick must and will be served; and they that do it well, deserve publick Marks of Honour and Profit.

378. To do so, Men must have *publick Minds*, as well as Salaries; or they will serve *Private Ends* at the Publick Cost.

379. Governments can never be well administred, but where those entrusted make *Conscience* of well discharging their Places.

Qualifications.

380. Five things are requisite to a good Officer;
Ability, Clean Hands Dis-
F 4 *patch,*

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patch, Patience and Imparti-
ality.

Capacity.

381. He that understands not his Employment, whatever else he knows, must be unfit for it; and the Publick suffers by his Inexpertness.

382. They that are able, should be *just* too; or the Government may be the *worse* for their Capacity.

Clean Hands.

383. *Covetousness* in such Men prompts them to prostitute the Publick for Gain.

384. The taking of a *Bribe* or *Gratuity*, should be punished with as severe Pen-
nal.

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nalties, as the defrauding of the State.

385. Let Men have sufficient Salaries, and exceed them at their *Peril*.

386. It is a Dishonour to Government, that it's Officers should live of Benevolence; as it ought to be infamous for Officers to dishonour the Publick, by being *twice* paid for the same Business.

387. But to be paid, and not to do Business, is *rank* Oppression.

Dispatch.

388. *Dispatch* is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this, too many make their

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private Market and *Over-*
plus to their Wages. Thus
the Salary is for *doing*, and
the Bribe for *dispatching* the
Business : As if Business
could be done before it were
dispatched : Or what ought
to be done, ought not to be
dispatch'd : Or they were
to be paid apart, one by the
Government, t'other by the
Party.

389. *Dispatch* is as much
the Duty of an Officer, as do-
ing; and very much the *Ho-*
nour of the Government he
serves.

390. *Delays* have been
more injurious than direct In-
justice.

391. They too often starve
those they dare not deny.

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392. The very Winner is made a *Loser*, because he pays *twice* for his own; like those that purchase Estates Mortgaged before to the full Value.

393. Our Law says well, to delay Justice is Injustice.

394. Not to have a Right, and not to come at it, differs little.

395. Refuse or Dispatch is the Duty and Wisdom of a good Officer.

Patience.

396. *Patience* is a Virtue every where; but it *shines* with great Lustre in the Men of Government.

397. Some are so Proud or Telly, they won't hear what they should redress. 398.

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398. Others so weak, they sink or burst under the *Weight* of their Office, though they can lightly *run away* with the Salary of it.

399. Business can never be well done, that is not well understood: Which cannot be without Patience.

400. It is Cruelty indeed not to give the Unhappy an *Hearing*, whom we ought to help: But it is the Top of Oppression to *Brow-beat* the humble and modest Miserable, when they seek Relief.

401. Some, it is true, are unreasonable in their Desires and Hopes: But then we should inform, not *rail* at and *reject* them.

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402. It is therefore as great an Instance of Wisdom as a Man in Business can give, to be *Patient under the Impertinencies and Contradictions that attend it.*

\ 403. *Method* goes far to prevent Trouble in Business: For it makes the Task easy, hinders Confusion, saves abundance of Time, and instructs those that have Business depending, both what to do and what to hope.

Impartiality.

404. *Impartiality*, though it be the last, is not the least Part of the Character of a good Magistrate.

405.

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405. It is noted as a Fault, in *Holy Writ*, even to regard the *Poor*: How much more the *Rich* in Judgment?

406. If our *Compassions* must not sway us; less should our Fears, Profits or Prejudices.

407. Justice is justly represented *Blind*, because she sees no Difference in the Parties concerned.

408. She has but *one Scale and Weight*, for Rich and Poor, Great and Small.

409. Her Sentence is not guided by the Person, but the *Cause*.

410. The *Impartial Judge* in Judgment, knows nothing but the Law: The Prince

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no more than the Peasant, his Kindred than a Stranger. Nay, his *Enemy* is sure to be upon equal Terms with his Friend, when he is upon the Bench.

411. Impartiality is the *Life* of Justice, as that is of Government.

412. Nor is it only a Benefit to the State, for private Families cannot subsist comfortably without it.

413. Parents that are partial, are ill obeyed by their Children; and partial Masters not better served by their Servants.

414. Partiality is always *Indirect*, if not Dishonest: For it shews a *Byass* where Reason would have none; if
not

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not an *Injury*, which Justice
every where forbids.

415. As it makes Favour-
ites without Reason, so it uses
no Reason in judging of Acti-
ons: Confirming the Pro-
verb, *The Crow thinks her own
Bird the fairest.*

416. What some see to be
no Fault in one, they will
have *Criminal* in another.

417. Nay, how *ugly* do
our own Failings look to us
in the Persons of *others*,
which yet we see not in our
selves.

418. And but too com-
mon it is, for some People,
not to know their *own Maxims*
and *Principles* in the *Mouths*
of other Men, when they
give Occasion to use them.

419.

419. *Partiality* corrupts our Judgment of Persons and Things, of our selves and others.

420. It contributes more than any thing to *Factions* in Government, and *Fewds* in Families.

421. It is a prodigal *Passion*, that seldom returns till it is *Hunger-bit*, and Disappointments bring it within Bounds.

422. And yet we may be indifferent, to a *Fault*.

Indifferency.

423. *Indifference* is good in Judgment, but bad in *Relation*, and stark naught in *Religion*.

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424. And even in Judgment, our Indifferency must be to the *Persons*, not *Causes*: For one, to be sure, is right.

Neutrality.

425. *Neutrality* is something else than Indifferency; and yet of kin to it too.

426. A Judge ought to be Indifferent, and yet he cannot be said to be *Neutral*.

427. The one being to be *Even* in Judgment, and the other *not to meddle at all*.

428. And where it is Lawful, to be sure, it is best to be *Neutral*.

429. He that espouses Parties, can hardly divorce himself from their Fate; and more *fall* with their *Party*, than rise with it.

430. A wise Neuter joins with neither; but *uses* both, as his honest Interest leads him.

431. A *Neuter* only has room to be a *Peace-maker*: For being of neither Side, he has the Means of mediating a *Reconciliation* of both.

a party.

432. And yet, where *Right* or *Religion* gives a *Call*, a Neuter must be a *Coward* or an *Hypocrite*.

433.

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433. In such Cases we should never be backward; nor yet mistaken.

434. When our *Right* or *Religion* is in question, *then* is the fittest time to Assert it.

435. Nor must we always be Neutral where our Neighbour is concerned: For tho' *Medling* is a Fault, *Helping* is a *Duty*.

436. We have a *Call* to do Good, as often as we have the *Power* and *Occasion*.

437. If Heathens could say, *We are not born for our selves*; surely Christians should *practise* it.

438. They are taught so by his Example, as well as Doctrine, from whom they have

have borrowed their
Name.

Os tentation.

439. Do what Good thou
canst unknown; and be not
vain of what ought rather to
be felt than seen.

440. The *Humble*, in the
Parable of the Day of Judg-
ment, *Forgot* their good
Works; *Lord, when did we do*
so and so?

441. He that does Good,
for Good's sake, seeks neither
Praise nor *Reward*; tho' sure
of both at last.

Compleat Virtue.

442. Content not thy self
that thou art *Virtuous* in the
general: For *one Link* being
want-

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wanting, the Chain is defective.

443. Perhaps thou art rather *Innocent* than *Virtuous*, and owest more to thy Constitution, than thy Religion.

444. Innocent, is not to be Guilty: But *Virtuous* is to overcome our evil Inclinations.

445. If thou hast not conquer'd thy self in that which is thy own particular Weakness, thou hast no Title to Virtue, tho' thou art free of other Men's.

446. For a Covetous Man to inveigh against *Prodigality*, an Atheist against *Idolatry*, a Tyrant against *Rebellion*, or a Lye against *Forgery*, and a
Drun-

Drunkard against *Intemperance*, is for the Pot to call the Kettle *black*.

447. Such Reproof would have but little Success; because it would carry but little *Authority* with it.

448. If thou wouldst conquer thy Weakness, thou must *never gratify* it.

449. No Man is compelled to *Evil*; his *Consent only* makes it his.

450. 'Tis no Sin to be tempted, but to be overcome.

451. What Man in his right Mind, would conspire his own Hurt? Men are beside themselves, when they transgress their Convictions.

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452. If thou would'st not Sin, *don't Desire*, and if thou would'st not Lust, *don't Embrace* the Temptation: No, not *look* at it, nor *think* of it.

453. Thou would'st take much Pains to save thy Body: Take some, prithee, to Save thy S O U L.

Religion.

454. Religion, is the Fear of God, and it's Demonstration good Works; and Faith is the Root of both: For without Faith we cannot please God, nor can we fear what we do not believe.

455. The Devils also believe and know abundance: But in this is the Difference, their Faith works not by Love,

Love, nor their Knowledge by Obedience; and therefore they are never the better for them. And if ours be such, we shall be of their Church, not of *Christ's*: For as the Head is, so must the Body be.

456. He was *Holy, Humble, Harmless, Meek, Merciful, &c.* when among us; to teach us what we should be, when he was gone. And yet he is among us still, and *In* us too, a living and perpetual *Preacher* of the same Grace, by his *Spirit* in our Consciences.

457. A *Minister* of the Gospel ought to be one of *Christ's making*, if he would pass for one of *Christ's Ministers*.

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458. And if he be one of his making, he *Knows* and *Does* as well as Believes.

459. That Minister whose Life is not the *Model* of his Doctrine. is a *Babler* rather than a Preacher, a *Quack* rather than a Physician of Value.

460. Of old Time they were made Ministers by the *Holy Ghost*: And the more that is an *Ingredient* now, the fitter they are for that Work.

461. Running Streams are not so apt to corrupt; nor *Itinerant*, as settled Preachers: But they are not to run *before* they are sent.

462. As they *freely* receive from Christ, so they give.

463.

463. They will not make that a Trade, which they know ought not, *in Conscience*, to be one.

464. Yet there is no fear of their Living that *Design* not to live by it.

465. The humble and true Teacher meets with more than he expects.

466. He accounts Content with Godliness great Gain, and therefore seeks not to *make a Gain of Godliness*.

467. As the Ministers of Christ are made by him, and are like him, so they beget People into the same Likeness.

468. To be like Christ then, is to be a Christian. And Regeneration is the only *Way*

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to the Kingdom of God, which
we pray for.

469. Let us to Day, there-
fore, hear his Voice, and not
harden our Hearts ; who
speaks to us many Ways. In
the Scriptures, in our Hearts,
by his Servants and his Provi-
dences : And the Sum of all
is *H O L I N E S S* and
C H A R I T Y.

470. St. James gives a
short Draught of the Matter,
but very full and reaching,
*Pure Religion and Unde-
filed before God the Father, is this,
To Visit che Fatherless and the
Widows in their Affliction, and
to keep our selves unspotted from
the World.* Which is com-
priz'd in these Two Words,
CHARITY and *PIETY*.

471.

471. They that truly make these their *Aim*, will find them their *Attainment*; and with them, the *Peace* that follows so excellent a Condition.

472. Amuse not thy self therefore with the *numerous* Opinions of the World, nor value thy self upon *verbal* Orthodoxy, Philosophy, or thy Skill in *Tongues*, or Knowledge of the *Fathers*; (too much the *Business* and *Vanity* of the World) But in this rejoyce, *That thou knowest God, that is the Lord, who exerciseth loving Kindness, and Judgment, and Righteousness in the Earth.*

473. *Publick Worship* is very commendable, if well

performed. We owe it to God and good Example. But we must know, that God is not tyed to Time or Place, who is *every where* at the same Time: And this we shall know, as far as we are capable, if where-ever we are, our Desires are *to be with him.*

474. *Serving God*, People generally confine to the Acts of *Publick* and *Private Worship*: And those, the more zealous do often repeat, in Hopes of Acceptance.

475. But if we consider that God is an *Infinite Spirit*, and, as such, every-where; and that our Saviour has taught us, *That he will be worship'd in Spirit and in Truth;*
we

we shall see the Shortness of such a Notion.

476. For serving God concerns the *Frame* of our Spirits, in the whole Course of our Lives; in every Occasion we have, in which we may shew our Love to his Law.

477. For as Men in Battle are continually in the way of Shot, so we, in this World, are ever within the Reach of *Temptation*. And herein do we serve God, if we *avoid* what we are *forbid*, as well as *do* what he *commands*.

478. God is better served in resisting a Temptation to Evil, than in many formal Prayers.

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479. This is but Twice or Thrice a Day : but That every Hour and Moment of the Day. So much more is our *continual Watch*, than our Evening and Morning Devotion.

480. Wouldst thou then serve God ? *Do not that alone, which thou wouldest not that another should see the do.*

481. Don't take God's Name in *vain*, or disobey thy *Parents*, or wrong thy *Neighbour*, or commit *Adultery*, even in thine *Heart*.

482. Neither be *Vain*, *Lascivious*, *Proud*, *Drunken*, *Revengeful* or *Angry* : Nor *Lye*, *Detract*, *Backbite*, *Overreach*, *Oppress*, *Deceive* or
Betray,

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Betray: But watch vigorously against all Temptations to these Things; as knowing that God is *Present*, the *Overseer* of all thy Ways and most inward Thoughts, and the *Avenger* of his own Law upon the Disobedient, and thou wilt acceptably serve God.

483. Is it not Reason, if we expect the Acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our most *magnificent* and *constant Benefactor*?

484. The *World* represents a Rare and Sumptuous *Palace*, Mankind the great *Family* in it, and God the mighty *Lord* and *Master* of it.

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485. We are all sensible what a stately Seat it is; The *Heavens* adorned with so many glorious *Luminaries*; and the *Earth* with *Groves*, *Plains*, *Valleys*, *Hills*, *Fountains*, *Ponds*, *Lakes* and *Rivers*; and *Variety* of *Fruits*, and *Creatures* for *Food*, *Pleasure* and *Profit*. In short, how *Noble* an *House* he keeps, and the *Plenty* and *Variety* and *Excellency* of his *Table*; His *Orders*, *Seasons* and *Suitableness* of every *Time* and *Thing*. But we must be as sensible, or at least ought to be, what *Careless* and *Idle* *Servants*, we are, and how *short* and *disproportionable* our *Behaviour* is to his *Bounty* and *Goodness*: How long
he

Reflections and Maxims. 139

he bears, and often he *reprieves* and *forgives* us : Who, notwithstanding our Breach of Promises, and repeated Neglects, has not yet been *provok'd* to break up House, and send us to *shift* for our selves. Should not this great Goodness raise a due Sense in us of our Undutifulness, and a Resolution to *alter* our Course and *mend* our Manners ; that we may be for the future *more worthy Communicants* at our Master's good and great Table ? Especially since it is not more certain that we deserve his Displeasure, than that we shall feel it, if we continue to be *unprofitable Servants*.

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486. But tho' God has replenish'd this World with abundance of good Things for Man's Life and Comfort, yet they are all but *Imperfect* Goods. He only is the *Perfect* Good to whom they point. But alas! Men cannot see him *for them*: tho' they should always see him *In them*.

487. I have often wondered at the *Unaccountableness* of Man in this, among other things; that though he loves *Changes* so well, he should care so little to hear or think of his *last, great, and best Change too, if he pleases*.

488. Being, as to our Bodies, composed of *changeable Elements*, we with the World,
are

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are made up of, and subsist by *Revolution* : But our Souls being of another and *nobler* Nature, we should seek our *Rest* in a *more induring* Habitation.

489. The Truest End of Life, is, to know the Life that *never ends*.

490. He that makes this his *Care* will find it his Crown at last.

491. Life else, were a *Misery* rather than a *Pleasure*, a *Judgment*, not a *Blessing*.

492. For to *Know*, *Regert* and *Resent* ; to *Desire*, *Hope* and *Fear* more than a *Beast*, and not live beyond him, is to make a *Man less than a Beast*.

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493. It is the *Amends* of a short and troublesome Life, that *Doing well*, and *Suffering ill*, Intitles Man to One Longer and Better.

494. This ever raises the Good Man's Hope, and gives him Tastes beyond the other World.

495. As 'tis his *Aim*, so none else can hit the Mark.

496. Many make it their Speculation, but 'tis the Good Man's *Practice*.

497. His Work keeps Pace with his Life, and so leaves nothing to be done when he Dies.

498. And he that lives to live ever, never fears dying.

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499. Nor can the Means be *terrible* to him that heartily believes the End.

500. For tho' *Death* be a *Dark Passage*, it leads to Immortality, and that's recompence enough for Suffering of it.

501. And yet Faith *Lights* us, even *through the Grave*, being the *Evidence* of Things not seen.

502. And this is the Comfort of the Good. that the Grave cannot *hold* them, and that they live as soon as they die,

503. For Death is no more than a *Turning* of us over from Time to Eternity.

504. Nor can there be a Revolution without it; for it
sup-

144 *Reflections and Maxims.*

supposes the Dissolution of one Form, in order to the Succession of another.

505. *Death* then, being the *Way* and *Condition* of Life, we cannot love to live, if we cannot bear to die.

506. Let us then not cozen our selves with the *Shells* and *Husks* of Things; nor prefer *Form* to Power, nor *Shadows* to Substance: *Pictures* of Bread will not *satisfy* Hunger, nor *those* of Devotion *please* God.

507. This World is a Form; our Bodies are Forms; and no visible Acts of Devotion can be without Forms. But yet the less Form in Religion the better, since God is a Spirit: For the more *men-
tal*

tal our Worship; the more adequate to the *Nature* of God; the more *silent*, the more *suitable* to the *Language* of a *Spirit*.

508. Words are for others, not for our selves: Nor for God, who hears not as Bodies do; but as Spirits should.

509. If we would know this *Dialect*; we must learn of the *divine* Principle in us. As we hear the *Dictates* of that, so *God hears us*.

510. There we may see him too in all his Attributes; Tho' but in *little*, yet as much as we can apprehend or bear: For as he is in himself, he is incomprehensible, and dwelleth in that *Light* which no *Eye* can approach. But in his *Image* we may behold his
Glory;

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Glory ; enough to exalt our Apprehensions of God, and to instruct us in that Worship which pleaseth him.

511. Men may *Tire* themselves in a *Labyrinth* of Search, and talk of God : But if we would know him indeed, it must be from the *Impressions* we receive of him ; and the softer our Hearts are, the deeper and livelier those will be upon us.

512. If he has made us sensible of his Justice, by his *Reproof* ; of his Patience, by his *Forbearance* ; of his Mercy, by his *Forgiveness* ; of his Holiness, by the *Sanctification* of our Hearts through his Spirit ; we have a grounded Knowledge of God. This is
Ex.

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Experience, that *Speculation* ;
This *Enjoyment*, that *Report*.
In short, this is *undeniable*
Evidence, with the *Realities*
of Religion, and will stand
all Winds and Weathers.

513. As our Faith, so our
Devotion should be *lively*.
Cold Meat won't serve at
those Repasts.

514. It is a *Coal* from *God's*
Alter must kindle our Fire :
And without Fire, *true Fire*,
no acceptable Sacrifice.

515. *Open thou my Lips,*
and then, said the Royal
Prophet, *My Mouth shall praise*
God. But not till then.

516. The *Preparation* of
the Heart, as well as *Answer*
of the Tongue, is of the
Lord : And to have it, our
Pray-

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Prayers must be powerful,
and our Worship grateful.

517. Let us chuse, therefore, to commune where there is the *warmest* Sense of Religion; where *Devotion exceeds* Formality, and *Practice* most corresponds with Profession; and where there is at least *as much Charity* as Zeal: For where this Society is to be found, there shall we find the Church of God.

518. As good, so ill Men are all of a *Church*; and every Body knows who must be *Head* of it.

519. The *Humble, Meek, Merciful, Just, Pious* and *Devout* Souls, are every where of one Religion; and when *Death* has taken off the *Mask*,
they

they will know one another, tho' the divers *Liveries* they wear here makes them *Strangers*.

520. *Great Allowances* are to be made for Education, and personal Weaknesses: But 'tis a Rule with me, that Man is truly Religious, that loves the Persuasion he is of, for the Piety rather than Ceremony of it.

521. They that have one End, can hardly disgrace when they meet. At least their concern in the *Greater*, moderates their value and difference about the lesser things.

522. It is a sad Reflection, that many Men hardly have *any Religion at all*; and most Men have none of their *own*:
For

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For that which is the Religion of their Education, and not of their Judgment, is the Religion of *Another*, and not *Theirs*.

523. To have Religion upon Authority, and not upon Conviction, is like a *Finger Watch*, to be set forwards or backwards, as he pleases that has it in keeping.

524. It is a preposterous thing, that Men can venture their Souls where they will not venture their Money: For they will take their Religion upon Trust, but not trust a *Synod* about the *Goodness* of Half a Crown.

525. They will follow their own Judgment when their Money is concerned, what-

whatever they do for their Souls.

526. But to be sure, that Religion cannot be right, that a Man is the *worse* for having.

527. No Religion, is better than an *Unnatural One*.

528. Grace perfects, but never *sours* or *spoils* Nature.

529. To be *Unnatural* in Defence of *Grace*, is a Contradiction.

530. Hardly any thing looks *worse*, than to defend Religion by Ways that shew it has no *Credit* with us.

531. A Devout Man is one thing, a *Stickler* is quite another.

532. When our Minds exceed their just Bounds, we must

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mult needs *discredit* what we would recommend.

533. To be Furious in Religion, is to be *Irreligious-ly* Religious.

534. If he that is *without Bowels*, is not a Man; How then can he be a Christian?

535. It were better to be of no Church, than to be *bitter* for any.

536. *Bitterness* comes very near to *Enmity*, and that is *Belzebub*; because the *Perfection* of Wickedness.

537. A good End cannot *sanctify* Evil Means; nor must we ever do *Evil*, that Good may come of it.

538. Some Folks think they may *Scold, Rail, Hate, Rob* and *Kill* too; so it be but for *God's sake*.

539.

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539. But nothing in us *unlike* him, can please him.

540. It is as great Presumption to send our Passions upon God's Errands, as it is to palliate them with God's Name.

541. Zeal dropt in Charity, is good; without it, good for nothing: For it devours all it comes near.

542. They must *first* judge themselves, that presume to censure others: And such will not be apt to *over-shoot* the Mark.

543. We are too ready to *retaliate*, rather than forgive, or gain by Love and Information.

544. And yet we could hurt no Man that we believe

H loves

154 *Reflections and Maxims.*
loves us.

545. Let us then try what *Love* will do: For if Men do *once see* we *Love* them, we should *soon find* they would not harm us.

546. Force may subdue, but *Love* gains: And he that *forgives first*, wins the *Lawrel*.

547. If I am even with my Enemy, the Debt is *paid*; But if I forgive it, I *oblige* him for ever.

548. *Love* is the hardest Lesson in Christianity; but, for that Reason, it should be most our Care to learn it.
Difficilia quæ Pulchra.

549. It is a severe Rebuke upon us, that God makes us so many Allowances,
ces,

Reflections and Maxims. 155

ces, and we make so few to our Neighbour: *As if Charity had nothing to do with Religion; Or Love with Faith, that ought to work by it.*

550. I find all Sorts of People agree, whatsoever were there Animosities, when humbled by the Approaches of Death: *Then they forgive, then they pray for, and love one another:* Which shews us, that it is not our Reason, but our *Passion*, that makes and holds up the *Feuds* that reign among Men in their Health and Fulness. They, therefore, that live *nearest* to that which they should die, must certainly live *best*.

551. Did we *believe* a final Reckoning and Judgment;

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or did we think enough of what we do *believe*, we would allow *more Love* in Religion than we do; since Religion it self is nothing else but *Love to God and Man.*

552. *He that lives in Love lives in God*, says the Beloved Disciple: And to be sure a Man can live *no where better.*

553. It is most reasonable Men should value that Benefit, which is most *durable.* Now Tongues shall cease, and Prophecy fail, and Faith shall be *consummated* in Sight, and Hope in Enjoyment; but *Love remains.*

554. Love is indeed Heaven upon Earth; since Heaven
ven

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ven above would not be Heaven without it: For where there is not Love; there is Fear: But *perfect Love casts out Fear*. And yet we naturally *fear most* to offend what we *most Love*.

555. What we Love, we'll Hear; what we Love, we'll Trust; and what we Love, we'll serve, ay, and suffer for too. *If you love me* (says our Blessed Redeemer) *keep my Commandments*. Why? Why then he'll Love us; then we shall be his *Friends*; then he'll send us the *Comforter*; then whatever we ask, we shall receive; and then where he is we shall be also *and that for ever*. Behold the Fruits of Love; the Power,

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Vertue, Benefit and Beauty of
Love!

556. *Love* is above all; and
when it prevails in us all, we
shall all be *Lovely*, and in
Love with *God* and *one* with
another.

7 AP 59 *Amen.*

FINIS.

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